

A Divine

# Miscellany,

Full of Delightful and Profitable

VARIETY.

OR, THE

PIOUS MANS

Recreation,

In a Garden of sweet Flowers and Fruits.

Divided into Four Parts.

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By *Richard Tounge* of *Roxwel* in *Essex*.

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Licensed and Entred according to Order.

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London, Printed by *The. Milbourn*, and are to be sold by *D. Newman* at  
the Kings Arms in the Poultry, and by *Peter Parker* in Popes-  
head-Alley; with many other pieces composed by the  
same Author. 1665.



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# A Divine Miscellany,

Full of Delightful and Profitable Variety.

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## S E C T. I.



**B**ooks well chosen, are the best recreation, the best company, the best cheer, the best cheap : This little Miscellany is a Feast, wherein Wholsomeness thrives with Pleasantness, and Variety with both. Each Section is a several Dish, stufte full of Examples, Sayings, and Similitudes, both pithy and weighty, (for that's the meat) served out for several Palates ; and he is a very Block that is affected with none of them.

A fine Wit, and a Christian Will, like the little Bee, will not off the meanest Flower, until she hath made somewhat of it. Read Books as Bees to fill your Combs, and not as Butterflies to paint your Wings : Resemble a good stomach, that extracts all things fit for nourishment, and casteth out the residue as excrement. A good heart will glean from hence, whatsoever may add to his knowledge or vertue : Whereas the carnally minded, will use it as some do artificial teeth, which are more for shew, then service ; more for ability of discourse, then for activity of practice : to talk of it, rather then to walk by it. A Reader or Auditor, should not be like the Sponge, that holds all liquids both good and bad ; nor like a Seive, that holds no water neither good nor bad ; nor like the Boulder, that keeps in the coarse bran, and

throws out the fine flower; but like the Scry, that keeps in the good seed, and casteth out the dust, and unprofitable dardnel. As O the different dispositions of Readers! when one with the Bee, will work that into Honey, which another like the putrid Spider, will convert into poyson. For sensual Hearers are worse then beasts, or indeed plants; for the very plants have such a natural vertue; that they draw unto themselves the good juyce, and reject the bad; and the beasts can take things which are properly good for them, and reject the evil; As appears by the poysoned Apple in the Indies. Yet how usual is it with the common people, when they hear a witty and rhetorical Preacher, that flatters sin, and flouts holiness; (for be they never so illiterate, they love Wit and Oratory as well as they that have it) to applaud his Sermon, and be so tickled with his Notions, and skill in sophistry, as if they were at their wits end with admiration? when the truth is, they like not these Wasps so much for the Honey they have in their combs, as for the sting which they bring in their tayls, wherewith to gall the godly. And this they will not fail to remember, that it may stiffen their prejudice and enmity against the good, and goodness. For their memory is like the boulder, which casteth out all the flower, keeping onely the bran: And themselves resemble the Egyptians, who behold the Sun, the Moon, the Stars, all the glories of nature without admiration, yea without common regard, until they espy a Crocodile, an ugly serpent, but then will they down on their knees to worship it. In a word, so mind what thou readeest, as if it were spoken onely to thy self; and be not like a childe, that looking himself in a Glass, thinks he sees another chilles face, and not his own. Want of Application, makes all we read or hear, utterly ineffectual.

As what would it have availed the Israelites, that the Manna lay about their Tents, if they had not gathered and eaten it? Cloaths must be put on meat eaten a playster applyed, or they will never warm, nourish or heal. Therefore a good heart



heart will apply to himself whatsoever is written in the Word; for as the stomach sends the strength of the meat into every member of the body: so we should send to the eye, that which is spoken to the eye; and to the ear, that which is spoken to the ear; and to the tongue, that which is spoken to the tongue; and to the hand, that which is spoken to the hand; and so to the heart, and every faculty and member of soul and body: if we hear comfort, we should apply it to fear: if we hear a promise, we should apply that to our distrust: if we hear a threatening, we should apply that to our presumption; and so fill up the gap still where the Devil would enter. This is the way to have our faith strengthened, our patience increased, our judgement rectified, our wills reformed, our love and zeal inflamed, our life and practice bettered, and our souls eternally saved. But most blessed and happy is that eye, which can see God in all, and that hand which can serve God with all. That when he suffers, can cast one eye upon the hand that sent the blow, and the other on the sin which occasioned it. That upon all occasions will turn his eyes inward, and read his sin in his punishment: That wonders not so much at another's wickedness, or unthankfulness to him, as at his own ingratitude, and woful unworthiness towards God, and his Redeemer: That in stead of murmuring for the few things he wants, desires to be thankful for the many things he enjoys. That when he meets with one that is grievously deformed or wicked, or that is lunatick, or diseased with the Falling-Sickness, Leprosie, or the like, can reflect upon himself, and say in his heart, O Lord, this might have been my case! how good and gracious art thou to me, that hast freed me from so many miseries, which my sins have justly deserved to have brought upon me? Yea, if it were not for thy distinguishing mercy, I might at this present have been frying in Hell Flames, never to be freed. Thou mightest have made me a Toad or a Serpent, but thou hast made me a man, a new creature: Thou hast opened my eyes to see the wonders of thy Law, whereas I was

born stark blind, to all spiritual objects, and might have remained as millions do, under the conduct of the Prince of darkness, to be ruled and governed by him. That when he beholdeth the stately buildings, the shady Groves, the Chrystal Brooks, the Pleasant Meadows of wicked men, can think with himself, If Sinners go away with such large Messes, what shall be the Benjamins Portion? If the Sons of the Concubines have to great gifts, what shall be the inheritance of the children of promise? If the Dogs fare so well under the Table, how are the Children feasted that sit at the Table?

## SECT. II.

THE first step to Grace, is to feel the want of Grace; and the next way to receive mercy, is to see our selves miserable: by reason of our Nature in regard of Original sin, and our manifold breach of Gods righteous Law, by actual sin, and the guilt and punishment due to us for them both.

We vowed our selves to Christ in our Baptism, but we forget that: we promised by Sureties to be his Faithful Souldiers and Servants to our lives end, but our rests have stoln away one half of our times, and our lusts the other. And what is this but downright Perjury? At least if hereafter we do not our utmost, to perform this our Vow. Wherefore let us bethink our selves, how we may redeem the time, and for hereafter resolve with, and say as St Hierome once did, Should my Father kneel to me, my Mother beseech me with tears; my Brothers and Sisters seek to entice me to the love of this world, and the neglect of Gods Worship; I would shake off my Father, tread under foot my Mother, and spurn my Brothers and Sisters, rather than they should keep me from the service of my God. Neither will the complaint of our First Parents be taken for a good answer or plea, at the Great Day: it will be fruitless to say such and such a friend deceived me. Eve was perswaded by the Serpent, to eat the Forbidden Fruit, and Adam by Eve;

ave Eve; yet that would not justify them, each of them had  
 Princ a several curse, both *tempters*, and *tempted*: Therefore  
 whe let sin be never so sweet in the taste, a Wise man will with  
 , ch all consider, that the effect will be bitter, and say, *Satan*  
 n, ca and his instruments like a flattering Host, promise good  
 a larg sheer, but the reckoning will more then pay for all; and he  
 Sons that compares the *welcome* with the *farewell*, shall finde  
 inber he had better have *fasted*: for if we swallow the bait, the  
 o we book will choak us.

at th The true Believer as he is, what he was not; so he  
 does what he did not. We read of some that in the *Monas-*  
 tery could fast whole days together with ease, but in the  
 desert they could not hold out until noon, but their bellies  
 would be craving presently. To a carnal heart, *holy Duties*,  
 as fasting, praying, bearing, is so tedious and irksome, that  
 it thinks one Sabbath, or Fast-day, more tedious and bur-  
 den some, than ten holy days, as their consciences will bear  
 me witness. It is meat and drink for an Hypocrite to  
 fast, and perform other Duties; if others see it, and the  
 like to satisfy his lusts, so others see it not. *Abimeleck* and  
*Herod* will choose to be destroyed, rather then censured.  
 But the Christian that does much in secret, and keeps it se-  
 cret; when done, is a Christian indeed. As one sent a  
 Letter and a Box, with 500 l. in it, to Sir *Edwine Sands*,  
 to be bestowed for the Education of Children in *Virginia*,  
 and for the propagation of the Gospel there: and con-  
 cluded with *Your brother in Christ, dust, and ashes.*

A Christians work doth not lie in believing, or in do-  
 ing; but in believing and doing: Yet he that hath learned  
 to compose his manners, hath done more then he who hath  
 composed Books. The Pharisee, (and so all that are meer-  
 ly civil) was as far from being Religious, as he was from  
 being scandalous. Until the heart be changed, God esteems  
 not what we do; Civil mens good works are as a meer Car-  
 kase without the soul, since Faith is wanting: Nor is it any  
 excuse before God, to plead that the matter of the Work

is good, when the end is not so, see Isa. 66. 3. Good Works are proper onely to true believers, and such as in Christ are first accepted; (because as a woman that abides without an Husband, all her fruit is but an illegitimate birth; So until we be married to Christ, all our best works are as bastards, and no better then shining sins, or beautiful abominations, as the Apostle telleth us, Heb. 11. 6. Rom. 14. 23.) And what saith Augustine most excellently? There is no true vertue, where there is no true Religion; and that conscience which is not directed by the Word, even when it does best, does ill, because it doth it not in Faith, Obedience, and Love. Though we have lost our ability in obeying, yet God hath not lost his authority in commanding: Mans fault cannot prejudice Gods right.

A true Christian doth not desire Grace for this end only, that God may Glorifie him; but he desires Grace for this end, that he may glorifie God. Gods servants serve him not for fear as slaves, nor for Wages as Hirelings, but as sons for Love. A Hireling will be a Changling: He that will serve God for something, will serve the Devil for more; he shall be his Master, who gives the best Wages. Doth Job serve God for nought, says the Devil? I that he will; for Job served God when he had nought.

Every gracious spirit, is of a publick spirit; though every publick spirit is not gracious. We read that Esther did not prefer her own life above her peoples, but her peoples lives above her own. And indeed, every mans private advantage is wrapt up in the good of the Publick. A drop of water is soon dried up, when alone, which in the Ocean retains its moisture. A single beam of light is suddenly obscured, which in the body of the Sun secures its splendor. A self-pleaser, is a God-displeaser; and though he may finde himself while he lives, yet he will lose himself when he dies: Besides all this, if the stomach, a publick Officer, should keep all the wheat to it self, and starve the whole body, what should it gain thereby, but its own ruine?

ruine? *It was no small comfort (I suppose) to Cuthemburg Anaximenes, Triptolemus, Columbus, and other the like; whose happiness it was to finde out Printing, the Dial, the Plough, to enrich the World with the best of Metals, with the Loadstone, and a thousand the like: But had they smothered their conceptions, as so many lights under a bushel; and not communicated the same for the publick, it had argued in them a great dearth of charity; whereas now (to the glory of God) all men are the better for them.*

*Nor is any employment so honourable, as for a man to serve his generation, and be profitable to many: When like the Moon we bestow the benefits received from God, to the profit and commodity of others. It is the Sun's excellency, that his bright rayes and beams, are dispersed into every corner of the Universe. It was a dogged speech of Cain, Am I my brother's keeper? He that would not be his brother's keeper, would be his brother's butcher.*

### SECT. III.

**T**He hand of the Dial shewes without, how the Wheel of the Clock move within. When the Conduit is walled in, how should we judge of the spring, but by the water which runs out at the Pipes? By the Leaves the Tree is shewn, but by the Fruits the Tree is known. Where the heart is of a good constitution, the life will be of a fairer complexion. Our love to God must be so chaste and pure, that no Rivals have the least admittance: He loves not Religion sincerely, that loves it not superlatively; and he loves not Christ at all, that loves him not above all.

That soul shall have its will of God, that desires nothing but what God wills: and the onely way to obtain our will of God, is to do the will of God. Whatsoever we ask we receive of him, because we keep his Commandments, and do those things which are pleasing in his sight, 1 John 3. 22.



*A vicious Pattern more infects, then a vertuous Doctrine instructs.* When any thing is granted generally, therein is implied this exception, If it be not against Justice and Right. We must obey what God commanded by Moses, and what we cannot perform, is supplied to us by our belief in Jesus. God looks not for what he gives not; yet if the life of Christ be not our Pattern, the death of Christ will not be our Pardon. Unbelief is a sin that is least visible, and yet a sin that is most damnable.

*Outward acts are more scandalous, but inward lusts are more dangerous.* If you would know the heart of your sins, you must then know the sin of your hearts. Duties can never have too much of our diligence, nor too little of our confidence. It's better to be innocent, then penitent: to prevent the Malady, then to invent the remedy. When sorrow has possession of the house, it will shut sin out of the doors. Your sins have been your greatest Traytors, and your sorrows will be your choicest Helpers. Those sins shall never make a Hell for us, which are an Hell to us. Godly sorrow, is such a grace, as without it not a man shall be saved, and with it not a man shall be damned; He that lives in sin without Repentance, shall die in sin without forgiveness: there must be a loathing of sin in our affections, before there will be a leaving of sin in our conversations: A hearty mourning for our transgressions, makes way for a happy Funeral of our corruptions.

A man desires not, what he knoweth not, saith Chrysostome, neither are unknown evils feared: wherefore the work of regeneration begins at illumination, A&S 26. 18. Col. 1. 13. 1 Pet. 2. 9. Christ goes undesired in the world, because undiscovered by the world: But did they see all in this Pearl of price, they would sell all to purchase it. As no man can shun the evil he fears not, so no man will embrace the good he knows not. St. Austin, before his Conversion, could not tell how to be without those delights, he then found so much contentment in; but after,



ter, when his Nature was changed, by the *loadstone* of the Gospel, when he had another spirit put into him, then he says, Oh! how sweet it is, to be without those former *sweet delights*? God made the world of naught, because men should set it at naught: as did the *Apostle*, (the better to prevail with others) who after he had been *wrapt up into the third heaven*, reckoned of all earthly things, riches, honours, pleasures, but as *dross* and *dung*, in comparison of the *knowledge of Jesus Christ, and him crucified*. And what saith holy *David*, a man of a most brave and divine spirit? *I have had as great delight in the way of thy testimonies, as in all riches. They are more to be desired, then gold, yea, than fine gold. sweeter also than the honey and the honey-comb*, Psal. 19. 10. And again, *How sweet are thy words unto my mouth?* Psal. 119. 103. This likewise was *Jobs* judgment, *Job* 28. 12. to 20.

He that looks upon *Heaven* with desire, will look upon *Earth* with disdain; to value a *Heavenly Reversion* above an earthly possession, is the best proof of a wise man: he is but a *Cock* of the *worlds Dunghil*, that priseth a *Barley-Corn* before a *Pearl*; and *Children* onely are more taken with present *Counters*, then with future *Crowns*: but as *Carnal things* seem small to men that are *Spiritual*, so *spiritual things* seem small to the carnal; *Who will shew us any good?* say *Sensualists*, Psal. 4. 6. Any good will serve their turns, that know not the chiefest good.

By groans unutterable, God doth usher in joyes unspeakable. Sin never ruines but where it reigns, it's only a murderer, where it is a governor; It is not destroying, where it is disturbing; Lust is least hurtful, where it is most hateful. A Christian should mourn more for the lusts of the flesh, then for the works of the flesh; the sin of our Nature, transcends the nature of our sins.

We should be more taken up with searching our own hearts, then in censuring others lives. But for want of self-examination, most men are like *Travellers*, that are skilled

skilled in other Countrys, ignorant and unacquainted with their own; neither do we more love our selves above others, then we see others better then our selves; beside, most men put their own faults, in that part of the *Wallet* which is behind them, & others faults in the other part which is before them; and they have much the more quiet for so doing; an evil Conscience, being like a bad Wife, that will either be gadding abroad, or scolding at home. Men usually more affect *Speëacles* to view others faults, then *Looking-glasses* to see their own: Yet to point at anothers spots with foul fingers, is both simple and unseemly; for they are fittest to blame others, that are blameless themselves. Let him, sayes our Saviour, that is without sin, cast the first stone. In vain do we rebuke those sins abroad, which we tolerate at home. That man only makes himself ridiculous, that leaving his own house on fire, runs to quench his neighbours; for which read, *Rom. 2. 19. to 24. 1 Cor. 9. 27.*

When thou seest thy brother slip, first reflect upon thy self, and say with *Plato*, Am not I such an one? Or with *Austine*, May not I do the like? For he that will cast a stone at an Offender, must be free himself: before *Samuel* doth charge *Israel* with their sin, he clears his own innocency, *1 Sam. 12.* And were it not strange, that the *Witch* should tell the *Juggler* he hath a bad Conscience? or that the *Hypocrite* should raile at the *Player*? or the *Usurer* challenge the *Thief*? Or if so, will they not retort this answer, *Physician, heal thy self*? *Luke 4. 23.*

But we are so far from this, that vice corrects vertue; We live in an age, wherein not to be a *Knaue*, is to be a *Fool*; and to be holy, is to be abhorred. Men in these dayes, fear nothing more then to be good, hate nothing more then to be fashioned according to the Word of God. One may more safely, and with less blame live viciously, then reprehend vice; *Barrabas* shall find more favour with the multitude, and less opposition, then *Jesus*. Neither are they

more

more propitious to vice, then they are malicious to virtue; for goodness alone is the whetstone of their malice, and makes them sick of the spleen, according to that of the wise man, Prov. 29. 27. *He that is upright in his way, is abomination to the wicked:*

Nets are not laid for kites, or birds of prey;  
But for the harmless still, our Gins we lay.

And the like amongst the Papists, who forbid allowed matrimony, not forbear forbidden adultery; who while they vow continency, resolve to deflowre virginity; yea, they forbid marriage, and commend Vows of Chastity, that they may allow Stews, and have Large Fees out of Harlots bires; and amongst whom he that eats an Egg, at an undue time, is cast into Prison, and made to answer for his Heresie: but he that spends all the Lords Day in drinking, drabbing, dicing, is called a good Fellow, and passeth unpunished. Neither should it be better here, then it is at Rome, (where the Jews, enemies to the Name of Christ, do live in peace; but the faithful Christians are burned. And where, in time of Lent, the Shambles are shut, and the Stues are open) might formal Hypocrites have their wills. And the Reason of this is, he that hath no grace himself, is vexed to see it in an other: Godly men are Thorns in wicked mens eyes, as Job was in the Devils, because they are good, or because they are deerly beloved of God. And it is an everlasting rule of the Apostles, *He that is born after the flesh, will persecute him that is born after the Spirit*, Gal. 4. 29. Not because he is evil, but because he is so much better then himself, 1 John 3. 12. which was Cain's quarrel against his brother Abel. Besides, love proceeds from the similitude of manners; nor can there be amity, where there is no sympathy: If a man be good, he is envied; if bad, himself is envious: Nor is it at all strange, that we are hated and evil spoken of even for goodness; for some will condemn, what they as little under-

understand as they do themselves; and others, the better a thing is, the worse they will like it.

## S E C T. IV.

**A**S there is *none so evil*, but he may do *some good*; so there is *none so good*, but he may do *some evil*. All the Saints have had their *failings*, the best want their grains of allowance.

Though there be many *Professors* that are no *believers*, yet there are no *believers* but are *Professors*. There is a power of Godliness, and a form there must be: He that hath but a form of Religion, is an Hypocrite; but he that hath not a form, is an Atheist. Good men in Scripture are compared to good and fruitful trees: the heart is the root, grace the sap, good works the fruit, profession the leaves and blossomes: Now if there be sap in the root of a tree, and fruit grow on the branches; it's impossible but some blossomes and leaves will shew themselves. Either let your works be according to your profession, or let your profession be according to your works. The loose walkings of Christians, are the reproaches of Christ: because Christ is related to others, but as a Lord to his Servants; but he is united to us, as an Head to the Members. The world wonders at a Professor, because his profession in the world, is a separation from the world. The World will better allow of its own enormities, then of our infirmities. One hour of the Suns eclipsing, attracts more eyes to view it, then all its illustrious shinings. Therefore while others sayl with every wind of Doctrine, let us steer our course according to the compass of Scripture; Else they will make use of your weakness, as a shield to defend their own wickedness. Besides, one scar may stain the fairest face; and though no Book is so well printed, but some Errataes will pass; yet your care must be that your pure lives may hang a Padlock upon their impure mouths; who will throw the dirt of Professors,

upon

upon the face of Profession. I grant, no one thing (be it the Violet) will please every one. You know the Fable, Whether the Old Man, or the Boy, rid upon the lean Asse, or both, or neither, or the man carried his Asse, kept him alive, or killed him, still some were offended, and he was a fool to expect other. Yet as much as in us lies, Believers should condemn them by their lives, who are so ready to condemn them with their lips; and spin such even threds, as none may fasten a snarl upon them. Not that Innocency it self, can shield a man from the sting of viporous tongues; for malice never regards how true any accusation is, but how spiteful. Yea, not seldome hath some Thirsites deprived a man of his good name, which Innocency hath obtained by a circumspect walking for many years. Even as Thomas Aquinas could utterly spoyl that speaking Image in one minute, what Albertus Magnus had bestowed thirty years study upon. Or as Herostratus an obscure and base Fellow, could easily in one night destroy the Temple of Diana at Ephesus, which was in building two hundred and twenty years, of all Asia, at the cost of so many Princes, and beautified with the labours and cunning of so many excellent workmen. However, Good meats displease none but distempered palates; and to deserve praise where none is obtained, is better then to obtain praise where none is deserved. Whence Libanius could say, If Basil commend me, I care not what all other say of me: If Dimetrius have a good report of the truth, and such a one as St. John to bare record of him, he needs not care though Diotrephe prattles as fast against them both with malicious words. And indeed, an ounce of credit with God, is more worth then a talent of mens praises. I regard not (quoth Plato) what every one saith, but what he saith who sees all things: he knew well enough, that the Fame which is derived from Fools and Knaves is Infamy. It was the lot of Christ, and must be of all his Followers, to do good, and to suffer evil.

No



No man can have the love and good word of all; good and bad; since some are as deeply in love with Vice, others are with Vertue: or if that were possibly, what say our *Saviour*? Cursed be ye when all men (that is, evil men) speak well of you, Luk 6. 26. And if so, whether would ye have the love and good word of the godly or the wicked? For their judgements are Diametrically opposite; For as *Solomon* speaks, a lyar hearkeneth to the naughty tongue. Prov. And, They that forsake the Law, praise the wicked. Prov. 28. 4. But if the Image of God by Faith, be once formed in a man, it is impossible but he should love them that are like himself. Therefore if you would have the love of wicked men, be wicked; if of good men, become good and then you will count it a disparagement to have the good word of vicious persons, and the greatest praise to be dispraised of them; For which see, Luke 4. 34, 35. 41. Acts 16. 17, 18. Job 31. 35, 36, 37. Mark 14. 9. The language of wicked men must be read like Hebrew, backward, and a good men do so for the most part, it being a sure Rule, That whosoever presently gives credit to accusations, is either wicked himself, or very childish in discretion: When *Emilius Scaurus* was accused by *Varius*, he made this answer: Ye Romans, *Varius* affirmeth the crime laid against me to be true; and *Scaurus* denieth: Whom will you rather believe? Whence *Jerome* told *St. Austin*, that it was an evident signe of glory to him, that all Hereticks did hate and traduce him: And *St. Peter*, If any man suffer as a Christian, let him not be ashamed, but let him glorifie God in this behalf, 1 Pet. 4. 15, 16. The Reason is given by *St. Augustine*: They that backbite me, &c. do against their will increase my honour, both with God and good men. Alas! the dirty feet of such adversaries, the more they tread and rub, the more lustre they give the figure graven in Gold. Their causeless assertions do but rub our glory the brighter. And indeed, what wise man will not account the hatred of vicious and wicked men a greater honour then their love



And rather wish to have a wicked man speak evil then well of him? Yea, the vertuons among the very *Heathen*, could make the same construction of their calumny: As when a Rake-shame told *Aristotle*, That he would rather be hanged by the neck, then be so hated of all men as he was: he replied, And I would be hanged by the neck, ere I would be so beloved of all men as thou art. And *Antisthenes*, when a vicious person praised him, answered, *What will I have I done, that this man speaks well of me?* And *Terrence*, It is a glorious and laudable thing, to be evil spoken of by wicked men: And another, It is no small credit with the vile, to have a vile estimation. Yea says *Epicletus*, it is the highest degree of honour and reputation, for a man to bear ill, when he does well: And *Job* was of his judgement, *Job* 31.35.36.37. And *Luther* the like, I rejoyce, saith he, that *Satan* so rages, and blasphemeth; it is likely I do him and his kingdom the more mischief. However, thy sin is never the less, nor will thy punishment be at all the lighter; for thou hast deeply censured and condemned the generation of the just: thou hast often raised an ill report of them, as those false-hearted spies did of the Land of *Canaan*, *Numb.* 13.32.33. And that scandal passing through many mouths, hath multiplied like a Snow-ball; which at best hath left such a scar of suspicion upon their names and credits, that even death it self will not be able to cure. Whereas the Scripture says, Cursed be he that smiteth his Neighbour secretly, *Deut.* 27. 24. and him that prively slandereth his Neighbour, will I destroy, *Psal.* 101.5.

Nor is he that receives and believes a false report less faulty: for as he that reports a slander hath the Devil in his Tongue, so he that receives it, hath the Devil in his Ear as *Bernard* excellently, the one is the Post-horse, or Messenger of *Satan*; the other is the Recorder, or Register of Hell: And were there no Receivers in this case, there would be no Thieves: If some had not itching Ears to hear

false Rumors, others would not have scratching tongues, like the Pens of Libellers to make and move them; For even the least cheek, or frown of a stander by, will silence the barking tongue: And had they both their dues, Tale-bearers should be hanged up by their tongues, and Tale-hearers by their ears; as *Plautus* speaks: Wherefore look to it in time; for if the Goats at the great day, shall be bid Depart into everlasting torment, for not Feeding, cloathing, visiting, *Math. 25. 41* to 46. what shall be done to those that persecute Christ in his members?

Both Prophane and Civil men are apt to sensure the Religious: But why? you may take notice, that it is hard not to be an Hypocrite in his eyes that makes no profession of Godliness. And none so fit to make an *Ishmael*, as a *Doeg*, or a *Nabal*: The greatest Fools, and the Wickedest are the greatest Scoffers and Censurers:

Deceitful, ever will distrustful be;

But no distrust is found in Honesty.

*Nero* thought no person chaste, because himself was so unchaste. And still the more wise, innocent, Religious, the less senserious. From which learn we these six Lessons.

First, Look to thy self, over-look not others, unless they be such as are committed to thy proper charge.

Secondly, Close thine Ears against him, that shall open his mouth against another: And indeed, good men will neither back-bite others, nor give Ear to back-biters of others. Whence *Austine* wrote over his Table thus:

To speak evil of the absent forbear:

Or else sit not at Table here.

Thirdly, Commend no man to his face, and traduce no man behinde his back.

Fourthly, If thou seest, or hearest any one committing fault, make his case thine own; and say either I am, or have been, or may be as faulty my self.

Fifthly, Do not such things thy self, as thou wouldst dispraise in another.

Sixthly

Sixthly, And especially take notice of this, that the *Back-biter* is bound in Reason and Religion, to restore the good name of his Neighbour, which he hath by detraction taken away: and that is exceeding hard, for a mans honest fame, is like the Merchants wealth, got in many years, and lost in an hour. Wherefore speak well of all men, alwayes, and in all Companies, if it may be done with truth; and when it cannot, then be silent: Only set him down for a notorious wicked man, who does watch for advantages against others, and rejoyces at others infirmities, or miscarriages; and after makes it his cheef delight to speak of them, and dispute against them, or that which is good.

SECT. V.

AS there is a Sacred Trinity, the Father, Son and Holy Ghost, provoking to good; so there is a cursed Cerberus, inticing to sin, the World, the Flesh, and the Devil; whereof the Devil is cheef. Whence he is stiled, as by a kinde of excellency, *The Tempter*: As Virgil is called the Poet, Aristotle the Philosopher, and David the King. Now the Devils trade and occupation, is onely to make Nets, and Gins, and Snares to catch thee and me, and each man; the wisdom of *Haven* deliver us! And what he cannot do by himself, and in his own likeness; he does by his instruments, wicked men; whom he not only tempts to lewdness, but tempts them also to tempt others. As when he had tempted Eve, and made her his Vassal, she proved an apt & ready Instrument to seduce Adam, to eat the forbidden Fruit, though at the price of death eternal. And according to this president; the wicked in all ages have followed her example: for as she had no sooner eat the forbidden Fruit, but she draws her Husband into the same sin with her; in like manner do all sorts of sinners, as Thieves, Pro. 1. 10, 11. Idolators, Deut. 13. 6. False prophets, Ezek. 44. 12. Persecutors of the godly, Act. 19. 24, 25. &c. the

Covetous, *Acts 19. 24, 25. Adulterers, &c. Gen. 39 7.* If you will see a rare instance or Example herent, read *Gen. 19. 31 to 38.* Where the Eldest of Lots Daughters having made her Father drunk on purpose to commit incest with him, the next care she took, was to make her younger sister do the like; And which is also considerable, Satan is like a cunning Angler; and as all Fishes are not taken one way, but some with a Net, some with a Dart, or Drag, others with a Hook; nor with one bait, but every Fish with that bait they like best: So Satan by his Subtleties tempts every man by that way and means, which he knoweth most prevalent, and taking with the party tempted; of which I might give you instances of all sorts, but I must pass them.

Nor wants he Brains for invention of slights, to compass his designs, he hath divers and sundry wayes to assault us, many strings to his bow; that if some break, the rest may hold, many Traynes of Powder, some likely to take fire: yea, he is like some cunning Engineer, that can invent new instruments, according to the present occasion, and he inventeth all he can, and puts in practise all that he inventeth. Yea, so many Snares and Engines are laid by the professed Enemy of man, to intrap our souls, that we may with reverence and love, wonder at the mercy of God in our delivery!

Custom brings sin to be so familiar, that the horror of it is turned into delight; yea, how is the soul that takes delight in lewdness, gained upon by custome? And when men are once cruised over with perseverance in sin, no hope of returning; which may teach us to make conscience of small sins, not to reiterate or allow our selves in the practise of any known sin. We deal with our consciences, as with our Apparel; when we have got on a new Suit fresh and fair, we are very chary of abusing it; we take heed where we sit, what we touch, or against what we lean; but when grown a little old, soyled and sullied, we have no such

regard

regard of it, we little pass what we do with it, nor minde where we cast it. So the uxorious Husband at the first, Idolizeth his Wife; no noise must disturb her, the cold winde must not blow upon her, the Sun must be shaded from her beauty, her feet must scarce touch the earth, nothing must offend her; she commands all, her will is a law: perhaps after a while, none of all this, but the contrary: Even such is our dealing with conscience, as we see in David, who at first, was so tender of it, that the lap of Sauls Garment onely troubled him to the heart; but giving way to his own corruptions, and Satans temptations, to what a height of sin was he risen? at first he onely loosed the raines to Idleness, from Idleness he proceeds to lust, from lust to drunkenness from drunkenness to murther, &c. Murther shall be employed to hide Adultery, the fact which wine cannot conceal, the sword shall; yea, what abroad of sins hath the Devil hatcht out of this one Egg of Adultery? Uriah shall bear his own mittimus to Joab, and be the messenger of his own death; Joab must be a Traytor to his Friend: the Host of God must shamefully turn their backs upon their enemies; much blood of Israel must be spilt; many a good Souler cast away, that murther must be seconded with dissimulation, and all this to hide one Adultery. Men go first over shoes, then over boots, then over shoulders, at length over head and ears in sin, as some do in debt, 2 Tim. 3.13.

## SECT. VI.

Pride is the inmost coat, which we put on first, and which we put off last: It was the first sin in Heaven, and the first sin in Paradise, and the first sin that rains in us, and the first commonly in every thought, word and action of ours. It is the nature of man to be proud; when man by nature has nothing to be proud of: As, are we proud of our Attire? Alas, our Cloaths are but as a Plaister upon a Sore. Wickedness brought nakedness, and Apparel hides it:



Whereof being proud, is, as if a *Thief* should be proud of his *Halter*. Our Cloaths are but to cover shame and nakedness; but as signs of Gods displeasure, by reason of *Original sin*. Our Apparel are but like a *Westminster-Hall* paper, to shew what we have committed, which occasions it; nor had we else needed them. This is as if a *Rogue* should have his *pardon*, upon condition that he will ever after wear a *Rope about his neck*. And therefore as one *burned in the Fore-head*, for some Villany; ought so often as he looketh himself in a *Glass*, and seeth the scar thereof, to think upon, and detest his wickedness; so ought we.

Are we proud of our *Knowledge*? for one thing which we know, we are ignorant of a thousand things which we should know, and do not: And for what we do know to be proud of it, is to be proud of that which is anothers, and for which we are deeply in debt. If we have any thing that is good, *God is the giver of it*; if we do any thing well, *he is the Author of it*, *Joh. 3. 2. Rom. 11. 36. 1 Cor. 4. 7. and 11. 23.* We have not onely received our talents, but the improvement also is his meer bounty. *Thou hast wrought all our works in us*, saies the Prophet *Isaiah, Chap. 26. ver. 12.* We do good Works, but so much as is good in them, is not ours, but Gods: We for these things, *magis Deo debitor est, quam Deus homini*, are rather debtors to God, then God to us. We cannot so much as give him *gratias*, thanks; unless he first give us *gratiam*, the grace of thankfulness. God gives not onely *grace asked*, but *grace to ask*: We cannot be patient under his hand, except his hand give us patience. *God must infuse, before we can effuse.* The springs of our hearts must be filled from that ocean, before we can derive drink to the thirsty. For as the virtue attractive to draw Iron, is not in the Iron, but in the Adamant; so all our ability is of God, and nothing as our own can we challenge, save our defects and infirmities.

And indeed our axes, saws, hammers and chisels may as well



well and as justly rise up and boast, they have built our houses, and our pens receive the honour of our writings, as we attribute to our selves, the praise of any of our good actions. And it were as ridiculous so to do, as to give the Souldiers honor to his sword; For of him and through him, and for him are all things: to whom be glory for ever, Amen. Rom. 11. 36. It happened that Bernard one day made a curious and learned Sermon, for which he expected great applause, but received none: The next time he made a plain wholesome Sermon, and it was wonderfully affected, liked and commended. A friend of his noting it, askt him what might be the reason? Who answered, In the one I preached Bernard, in the other Christ; in the one I sought to win glory and praise to my self; in the other, the glory of God, and the salvation of souls, which received blessing from above, and that made the difference. Pride and folly, are two vices that ever go together.

Plato being demanded how he knew a Wise man? answered; when being rebuked, he would not be angry; and being praised, he would not be proud

I am not worthy, saies the Senturian. I am vile (saith Job) in Understanding. I am not a man, says Agur: I have done exceeding foolishly, saith David: I am the greatest of sinners, says Paul. It is the Believers Motto; the least of Saints, the greatest of sinners: But the carnal mans Motto, is; I thank God, I am not as other men. Of the two, to be a Pharisee, is worse, then to be a Publican: To be proud of good Endowments, is worse then to have neither pride nor good Endowments.

The first Adam was for self advancement, but the second Adam is for self debasement. A proud person thinks every thing too much that is done by him; and every thing too little, that is done for him; though he not seldom falls short of his expectation: like Neanthus, who handling the Harp of Orpheus, expected to make the Trees dance: whereas, by his confused jangling thereon, he caused the

Doggs to barke at him. A proud heart, as it loves none but it self, so it is beloved by none but by it self. No Vice gets a man so many Enemies as this Vice; not the humble a lone, but one proud man hates another; even your self loves humility in all but your self; as if you did wish well to all souls but your own.

Nothing gains love and credit, both with God and man like humility; nothing hatred and scorn like pride. Would we have God our Friend or our Enemy? we may, For he resisteth the proud, and giveth Grace to the humble, James 4.6. 1 Pet. 5.5. God and pride, cannot dwell in the same heart, that could not dwell in the same Heaven. A Looking-glass will make a Fool proud; but an Hour-glass will make a wise man humble. The highest Mountains are always the barest Grounds. Such as have their thoughts high, and their Fortunes low, live always a penitive life; And the reason why we want our desires, is; because our desires want reason: Yee, ask and receive not, because ye ask amiss, that ye may consume it upon your lusts, James. 4.3.

VVe read that Epaminondus a Thebane Captain, the day after a great Victory and Triumph, went drooping and hanging down his head; and being asked why he did so? answered, Yesterday I felt my self too much tickled with pride, and vain glory: therefore I correct my self for it to day. The like did Hezekiah, after his heart had been lifted up, he humbled himself, 2 Chron. 32. And so ought we.

Pambo espying a certain woman Flawnting it, in very sumptuous Apparell, fell a weeping; and being asked why he wept? Answered, For two causes; One the destruction of this woman, Another because I who profess my self a Christian, do not so much study to please God by my innocency of life, as this woman does to please the Devil and men, with her vanities. But let rotten Posts be Gilded, and decayed Beauties Painted: Verty like a pretious Diamond needs no varnish.

Certainly

Certainly, if the *pollutions* of our Birth, the *miseries* of our Life, and the *putrification* of us soon ensuing our death, were well considered and laid to heart; it would make us truly humble.

SECT. VII.

*Five Allegories; or the Analagie between Man and a House; a City, a Common-wealth, the whole World.*

1. **M**An's Body is like a House, his Soul is the Master, his greater Bones are the Beams, or Main-timber; his Ribs are Laths, dawbed over with Flesh, and plaistred with Skin; his Mouth is the Door, his Throat the Entry, his Heart the great Chamber, and his Head the Chapel, both full of curious Art, and wherein Conscience as Chaplain is ever resident.

His Midriff is a large Partition, 'twixt the great Chamber and the spacious Hall: his Belly is the Kitchen, his Stomack the Pot, where the meat is sometimes but half sod, for want of heat: his Teeth are the Kitchen knives, his Spleen is a Vessel which Nature provides, to receive the scum that rises from the Pot: his Lungs are the Bellows that respire in every Office, quickning every Fire; his Nose is the Chimney, whereby is vented such fumes as the Bellows send up; his Bowels, or Conduits of excrement are the Sink to drain away all noisome filth, and keep the Kitchen clean; his Brain is the Studie, his Eye like Crystal Windows, are clear and bright, to let in all Objects, and let out the sight: his Senses are the Servants, having every one a several Office, &c. Or,

2. Man is like a City; his Skin is the Walls, his Eyes and Ears the Factors and Merchants, his Hands the Trades-men, his Legs the Porters, his Mouth the Gate, his Teeth the Portcullis, his Appetite the Cator, his Stomach the

Larder.

Larther, or Kitchen, Digestion the Cook, Expulsion the Scavenger, his Soul the Church, Conscience the Preacher, Reason and Experience are the Common-council, Memory is the Recorder, Understanding the Governor, his Senses are the Officers, Fortitude the Souldiers, Words the shot, his Brain is the State-house, and his Heart the Cittadel or Castle : Or,

3. Man may be likened to a Kingdom or Common-wealth, his Head resembles the Prince, his Heart the Privy-council, in which Understanding sits as President : his Eyes are the Watchmen and Intelligencers, his Ears the Judges, commutative Justice the Law, custom and experience the Jurymen, or Free-holders, the Joynts resemble Concord and good Order, the Sinews Money, his Arms and Hands the Souldiers and Trades-men, his Feet the Merchants, his Tongue the Pleaders, Conscience the Preachers, the Affections are Inferiour Officers, the Senses Servants, the Belly like Idle persons, Truth is or should be Treasurer, Reason & Religion Lord Chancellor, Memory Master of the Roles, &c. Or,

4. Man the Microcosme or little world, is much like the great World or Universe : his Flesh resembles the Earth, his Bones the hard Rocks and Stones, his Spirits the Minerals, his Hair the Grass, his Breath is like the Air, natural heat the Fire, Blood the Water, his Liver the Sea, his Veins the Rivers, his face the Firmament, his Eyes those two great lights of Sun and Moon, his Sinews the Treasure and Wealth, his five Senses the Sinkports, his Soul the Monarch, his Heart the Queen or Empress, his Head the Court or Senate-house, his Brains the Council or Senate, his Reason the President, his Will the Law, &c. Or if you will thus : Magistrates are the Arms of the world, Counsellors the Brains, Lawyers the Tongues, the Rich the Stomachs, the Poor the Backs, Merchants the Feet, Officers the Hands, and Divines the Hearts, &c. His Youth resembles the Spring, his Man-hood Summer, his Middle-age Autumne, his Old-age Winter; and the like between the four humours in Man's body, and the four Quarters of the year.

The

The little *World man*, is so the Compendium and Abridgment of all creatures, that whatsoever is imprinted with Capital Letters in that large volume as in *Folio*, is sweetly and harmoniously contracted in *Decimo Sexto*, in the brief Text of man, who includes all: *Planets* have being, not life; *Plants* have life not sense; *Beasts* have sense, not reason; *Angels* have being, life, reason, not sense; *Man* hath all, and contains in him more generality then the *Angels*, viz. *being* with *Planets*, *life* with *Plants*, *sense* with *Beasts*, *reason* with *Angels*: but the Believer hath over and above, *GOD'S Spirit and Faith*. Nor does the *rational* so much excel the *sensual*, as the *spiritual* man excels the *rational*, Mat. 4. 16. & 15. 14. Eph. 4. 18, 19. & 5. 8. 1 Pet. 2. 9.

The Emperour *Marcus Antonius*, being in *Almany* with his Army, was inclosed in a dry Countrey, by his Enemies, who stopped all the passages, that he and his Army were like to perish for want of water. The Emperours Lieutenent seeing him so distressed, told him, that he had heard, that the Christians could obtain any thing of their God by their Prayers. Whereupon the Emperour having a Legion of Christians in his Army, desired them to pray to their God for his and the Armies delivery out of that danger. Which they presently did, and instantly, a great thunder fell amongst the enemies, and abundance of water upon the *Romans*, whereby their thirst was quenched, and the enemy overthrown without any fight.

The *Sibarites* desirous to know from *Apollo*, how long their prosperity should last? Were answered, That so soon as they began to prefer men before God, their state should be destroyed.

In their *Library at Constantinople* (as *Authours* write) is contained an hundred thousand Books: In that at *Pergamus* two hundred thousand: And in that at *Alexandria* seven hundred thousand.

*Aristippus*



*Aristippus* being derided by a fearless souldier, for drooping in danger of shipwrack, could answer, Thou and I have not the like cause to be afraid: for thou shalt only lose the life of an Ass, but I the life of a Philosopher. *Antisthines*, as I take it (though I may be mistaken) told the *Saylers* (that wondred why he was not, as well as they, afraid in a storm,) That the odds was much; for they feared the torments due to a wicked life, and he expected the reward of a good one.

*Horace* had not the gift of talking, but he could write notably. *Moses* was slow of speech, *St. Pauls* bodily presence was weak, and his speech contemptible; but for mental excellencies, who ever went beyond them? *Origen* of *Alexandria* had seven swift *Notaries*, to write down in order that which so plentifully came into his mind; and as many *Scribblers* to transcribe for him.

*Busiris* (whom *Hercules* slew) used to kill such as came to him for hospitality. *Magnus Episcopus*, Bishop of *Ments*, burned an unnumerable company of poor people that cried to him for help in a famine, calling them *Rats*. *Theodosius* the Prince, fraudulently called together at *Theffolonica*, seven thousand innocent persons, as it were to see a Play, and then sent in Souldiers who slew them.

## SECT. VIII.

**T**He manna of Spiritual influences, does most usually fall in the dew of spiritual Ordinances, and duly observing the Sabbath, except in praying, temptations never trouble a man so much as in hearing; which shews that these three are the destroyers of the Destroyer. Tho not hungering after meat, and the not beating of the Pulse, are two shrewd signes of a desperate soul.

Sacrilege is the greatest theft, yet of it men make the least conscience; But Ingratitude in this above all other cases, is a parching Wind, that drys up and kills the heart of  
both



both sorts of blessings, which otherwise God would bestow. The Ark of God payes for its entertainment, wheresoever it comes; therefore that they who have the largest crops should send into Gods House the fewest Tithes, argues both a blockish, and base ingratitude. Perhaps a Minister may be scandalous (which is a great shame and blot) yea not a few are like Barbers that trim; or Taylors that measure all but themselves; like Cooks, that are Occupied in preparing dainty Cakes for others, yet none less partake of them then they; Like the penurious Farmer, that sells good and wholsome Corn to others, but feeds upon the refuse himself, or that which is musty: yet God may use an Egyptian Midwife to bring forth the child of an Israelite; Baladams tongue shall convince Moab, and do good to Israel, not better himself. And Leaden Pipes, may convey pleasant Waters. And fools are we, if we reject their wholsome instructions: For simply considered, the confession of virtue is of no less consequence in his mouth that hateth the same; for as much as truth by force doth wrest it from him: And though he will not admit it in him, at least to adorn himself, he will sometimes put it on. Light abides pure, though the Air in which it dwells be corrupt, yet it admits of no corruption. Therefore of all Passions, none so bad as the Ignorant; for how should the blind see, when the seers are blind; however it troubles not them, as those wretches in Acts 19. rather then a few shrine-makers should lose their gains, cared not though a whole City lost their souls.

It was for the love of Eloquence, that St. Austine, so often frequented St. Ambros his Sermons, though the power and wholsomeness of his doctrine made him become a Christian. Though the sweetness of the sauce only yields us contentment, and that it is the soundness of the meat which affords us nourishment; yet pity it is that Divinity and Oratory should be parted; for sweet similitudes, rare examples, choice and elegant Expressions upon a good subject, are

no other then sweet baits to make an ill man become vertuous. *Plutarchs fulness*, and *Senecas quickness*; or as another hath it, *Seneca in his short coat*, or *Cicero in his long gown*, will never cloy an intellegent, or ingenious Reader, or Hearer; and yet if *Satan with one lye* to our first Parents, could make fruitless, what God himself had preached to them immediately before, *Gen. 3. 4, 5.* well may he find out a way to make fruitless and frustrate what any Minister can preach, or Author write, be it never so excellent.

I have read a Book so considerable, that I would not but have read it for an hundred pounds; and yet the Author so dispirited by some, that through prejudice they would have burnt it, rather then read it, though themselves are more to be pittied then the Author. Many men regard not so much what is writ, or spoken, as who writes or speaks, they value not the mettle, but the stamp which is upon it; if the man like them not, they will dislike the matter, being of *Maldonats* mind, who professed to dislike and avoid many fair interpretations, not as false but as *Calvins*; or *Cardinal Mattheo Longi*, Arch bishop of *Salsburge*, who told every one that the Reformation of the Masse was honest, the liberty in meats convenient, and the demand just and expedient, to be disburthened of so many Commandments of men; but that *Luther* a poor Monk should reform all, was not to be endured.

There is another Book of less bulk, small in quantity, but great in excellency, which is so undervalued for the Authors sake, (though such as are forestaled with prejudice against him, do but pick straws to put out their own eyes withal) that it hath occasioned me without leave from, or once acquainting the Author, to collect or gather out of his well set Garden, many choice flowers, to the end, that detraction might not rob the World of so many pretious Pearls. The Book deserves to be named, (though I should

should share with the Author, in making their calumny reflect upon my self) for no matter how close evils be, nor how publick good is: A good thing, the more common it is, the better it is. Yea, to conceal goodness is a vice, but virtue is better, by being imparted. But I forbear, as not doubting but some will read these lines, who need not be told where I had them.

Onely something I will say to his Calumniators, and not much, as they will not much care what I say. Little do you consider what mischief you do, in so traducing and aspersing Preachers and Authors, and in prejudicing others, that they cannot discern the true visage of things. Besides, how unworthy a thing is it in a man of worth to calumniate? it being, for the most part, the badge of some defect, for low merit only raiseth it self on the ruines of anothers fame; and an infallible testimony of malice, and desire of mischief it is, for he spares him not with his tongue, because he can no otherwise harm him with his hands.

But what do they get by it? they discredit themselves more, then they do the party traduced, (if they be godly-wise that hear it) wherein they resemble the Bee, that will loose her sting to mischief another, though she remains a Drone ever after; Or the silly Fly, which singeth her own Wings, and torments her self in the flaming Light, which she labours to extinguish and put out. But envy is such a thing, that when it sees anothers fame to eclipse their own; should it not vent it self at the mouth, their malice and envy would even burst them, as Seneca thought, and Sauls example touching David, sufficiently proves: yea, were it not so, how could they discredit themselves to discredit others? as Thamar defiled her self, to be revenged of her Father in Law Judah.

And yet the willing ear detracts as much, if not worse then the slanderous Tongue, (as one observes) this being the Tempter, the other the Tempted; and nothing sooner strikes detraction dumb, then a condemning and disliking deafness

deafness, *As the North wind driveth away Rain, so doth an angry countenance a back-biting tongue, Prov. 25. 23.* That men would spit at this Asp, so soon as it but begin to hiss! and that these detractors, would pare off the envious Nails, that are ever scratching those faces that are faire; then their own. For to the ingenuous Ear, detraction of all noises is most harsh, pleasing only, or chiefly to the baser sort of people; they know no better way of commending themselves, then by disparaging others. It is said of Golden mouthed Chrysostom, That he never spake of any man; find out such another, and I'll put his name in the Chronicle with Letters of Gold. O for an Antidote that would cure this Poyson of Asps! it were worth a million of Treasure. In the mean time take notice, you proud and disdainful Momusses, that he who reads a Book or hears a Sermon; and when he finds a Solacism, or perhaps a Latin, Greek or Hebrew Coration false spelled (which may be the Printers fault, and not the Authors) shall take notice and tell of that, passing over many other excellent things without speaking a word of them, is full of envy, pride and malice, as the Egg of a Cockatrice is full of poyson, and that it's an Argument the Tree is more fruitful for such an ones throwing at it. Yet this is the case of almost who not? though nothing more odious to a generous and noble mind; As you may observe by this.

A seeming Friend will refuse to tell us of our Faults, but be very ready to tell others of them; whereas a true Friend will speak of our Faults to our Face, of our Virtue behind our backs; and he that loves not such a Friend hates himself.

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*Here ends the first Part : The three other follows.*